Many studies of modern communities have been made "as if the larger whole were simply a mosaic of such parts."[17]

Believing these comments to be constructive criticism of many modern community studies, a technique still in the process of evolution, I directed my research toward putting into action some of Steward's recommendations. The historical approach was stressed to place Barrio Caticugan and Siaton municipality in their proper perspective. Chapter III, THE HISTORICAL MOULD, is an attempt to reconstruct the past of this locality over two centuries, based upon the unpublished Cadiane manuscript, interviews with local informants, and historical records.

A study of the interrelations of Caticugan with Siaton municipality, and the latter with its wider setting, Negros Island, is handicapped by the lack of detailed materials. On the other hand, the writer was fortunate to have Dr. Frederick L. Wernstedt's "Agricultural Regionalism on Negros Island, Philippines."[18] Through a happy coincidence both Dr. Wernstedt and the writer selected Negros for study during the same year.

Though comparisons are made, the lack of data on barrio life in the Philippines, particularly in the

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[17] Ibid., p.22.

[18] Frederick L. Wernstedt, "Agricultural Regionalism on Negros Island, Philippines." Unpublished doctoral dissertation in geography. Los Angeles, University of California, January, 1953, 264pp. Ozalid reproduction.

The regional geography of the Philippines lacks these "mosaics" as Spencer's recent study indicates. Our Chapters II and IV are attempts at geographic enrichment of the usual anthropological community studies of Southeast Asia. As more community studies of this type are made, geographers will be assisted in refining Philippine regional geography, since they can draw more upon "demonstrated relations within the smaller mosaic."

Techniques

Negros Island was selected for study for four major reasons. First, during the period of research, conditions in the island were not disturbed by the predatory activities of the Hukbalahap (an agrarian communist-dominated rebellion) which would have made research difficult, if not impossible. Second, Visayan Filipinos constitute the largest group in the Philippines, yet little is known of their way of life. Another and somewhat ancillary factor was that Hindu and Indonesian influences are best preserved in the Visayan region. Third, in Negros we have invaluable "bench marks" with the Povedano manuscripts of 1572 and 1578

and Pavón's material written in 1837-1838.[21] Fourth, the writer had excellent personal contacts in Negros Oriental which would facilitate research in this province, particularly with the cooperation of Silliman University, Dumaguete City. All these factors indicated the desirability of locating in Negros.

I wished to select a "typical" Visayan (Cebuano) agricultural barrio. I did not want to live in a barrio which was either unusually backward or progressive, but rather one which was representative of the majority of Visayan farming communities. While a "typical" barrio is as mythical as the "average" American, there are certain characteristics common to the greater number of barrios in this region. On the basis of exploratory trips to Siquijor, Bohol and Cebu islands, conversations with individuals, and previous information, I felt there were seven factors to consider in the selection of a barrio.

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21 The full title of the 1578 Povedano manuscript is "Las Antiguas Leyendas y Cuentos de los Indios Jarayas--Jiguenes e Igneines de Esta Isla de Bugtas." This manuscript was discovered in 1950 in Cebu City and has yet to be published, although the writer was able to read the partial translation in the possession of Dr. Beyer. Dr. Eggan has a copy of another manuscript written by Povedano in 1572 which is in the process of being translated and edited at the University of Chicago. Diego Lope Povedano was the son of a general of Phillip II who became a land owner in Negros (Bugtas) and described conditions he saw while traveling in the island. Vide Gregorio F. Zaide, "Oldest Filipiniana Document", Freedom, V, No. 9 (March 2, 1953), pp.26-7.

in a general manner, the interpretations made by my assistant and to discuss intelligently problems of translation of Cebuano into English. I also could carry on more detailed conversations with the people.

I made wide use of the available records of Siaton municipality. Unfortunately, most of the pre-war municipal records were lost when the municipio was burned during the last war. However, the records of the Roman Catholic church (which went back to the middle of the 19th century) had been preserved during the war. Through the kindness of the parish priest, I was able to examine them. Only a cursory survey was possible of the Spanish records kept in the Recollect convento (residence of the priests) in Dumaguete City. Various provincial records were consulted or summaries obtained through the courtesy of officials. The resources of the National Library in Manila and the collection of books and manuscripts supervised by H. Otley Beyer were used as time permitted.

During the two years it took to write this study, I frequently wrote to my former colleague[1] in Siaton for information. He was able to check certain dubious points or gather additional information on minor aspects that I had overlooked or failed to collect sufficient data. The material was sent to me with the names of the informants, their residence, and often their unabridged comments. The people, for the most part, did not know that Mr. Ragay was gathering information for me.

[1] [i.e. Ragay -- Analyst]